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WORDS THAT ARE THINGS.

Home-Talk by J. H. N., Brooklyn, Feb. 1854.

CHRIST said, "Heaven and earth shall pass away, but *my words shall not pass away*." That is to say, his words are firmer things than all material structures. It would be interesting to look over the four Gospels and see how many of Christ's words have not been fulfilled: for whether few or many, there is an import and certainty resting in them greater than in all other facts. All that Christ ever said will be found solid reality.

By the world's stupidity and unbelief he is virtually held to be an impostor. But he said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto THE TRUTH." He is the general agent of the Spirit of Truth—its voice and representative to the world. He will be found faithful in following all his words through to their entire fulfillment.

Christ prayed "that his disciples might all be one;" and he said that "the Father always heard him." The world have never seen any such thing, and they deny that that prayer can be answered in this world. But he prayed for the miracle of unity to come in *this world*, on purpose that men might know his true character—"that the world may know," he says, "that thou hast sent me." Christ is faithful, and this among his other words will be strictly carried out to the fullest extent. If we cannot maintain that he is faithful, then there is no faithfulness. All our hope of salvation of any kind lies in the certainty of his faithfulness.

To use a mercantile figure, Jesus Christ's paper is in the market of the world, and all men are obliged to make their estimate of its character and cash value. We say that all the paper that he ever issued will be fully redeemed. We are willing to go into an investigation with the whole doubting board of man-

kind, and see how much of it has been taken up, how much is *still due*, and take our position in regard to its validity. It is a glorious privilege, in the face of prevailing discount and distrust, to stake our fortunes on the credit of Jesus Christ's words, and to hazard our lives on the assertion that every out-standing note of his will be paid.

The importance of our decision on the merits of Christ's words, will appear by reference to certain of his sayings which are of the nature of prophecy. In the 25th of Matthew he says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth the sheep from the goats." There is paper that is yet to be taken up. Again, he says, "All power is given unto me, in heaven and on earth." That the world do not believe. They believe he is the head of the church, but only in a poetical way, out of sight entirely, and having but little to do with it. But ALL POWER has been given to him, and he will yet manifest that power. All things are put under him, even *death* itself.

WAIT AND WORK.

Home-Talk by J. H. N., Brooklyn, Feb. 1854.

IN order that we may become inspired characters, it is necessary that we should be active as well as passive. It is good for us to "wait on the Lord," and expect spiritual guidance in all our words and actions; but this is not all; we can prepare ourselves to receive it. It will not do simply to sit down and wait for inspiration. We must invite it by preparing a channel for it.

Suppose, for instance, that a person desires to be an edifying writer. Undoubtedly his first duty is to pray for inspiration, and hold his spirit in a receptive state toward God; but it also behooves him to try again and again, patiently and in faith, to exercise his mind and improve his faculties by practice, that he may prepare a place for inspiration. God will not pour out his water of life where it will lie and stagnate upon the plain, but where it will flow like a river, through cultivated lands, fertilizing the beautiful gardens on its banks.

This view helps to remove many apparent contradictions in the language of the New Testament respecting the work of salvation. In Phil. 2: 12, 13, Paul says, "Work out your own salvation with fear and trembling:

for it is God which worketh in you both to will and to do of his good pleasure;" and in various other places he exhorts the churches to earnestness and diligence, asserting nevertheless, that they could do nothing of themselves: "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God." While God furnishes the motive-power, it is our business to prepare and preserve the machinery through which it may work. As steam was in existence long before man discovered and used it, producing earthquakes and tearing the mountains from their places; even so the power of omniscient and omnipotent inspiration is always ready, only waiting for our machinery to be put in order. If Fulton and Watt had sat dreamily wondering at the giant power they had discovered, instead of preparing machinery to employ it, steamers would not now be crossing the ocean. And probably one reason of Paul's superior efficiency as a minister of Christ, was that his machinery had been put in excellent working order, by his previous study of the law and of the Bible.

At the same time that we use all necessary means to make ourselves efficient vehicles of inspiration, let us never set too high a value on them, nor forget that they are but secondary. One may plant, another may water, but except God give the increase all their labor is in vain.

[From the Advance.]

WOMAN AND THE APOSTLE PAUL.

PAUL has ever stood in the way of spurious reform. Apart even from his divine inspiration, his breadth of thought, his philosophic insight, his constant reference to first principles, his singleness of moral vision, his varied mental culture, and his wide experience of the world, qualified him to handle the great questions of human duty as few others could. But when to this we add the fact that he was chosen to reveal the mind of God on subjects of lasting moment, no Christian at least, can justify himself in remarks depreciatory of the great apostle as a wise and sufficient teacher. Yet it is but too common to hear such remarks, and the discussion of the subject of woman's rights has made him the target for many an arrow. Men and women declare as with infallibility, that Paul was mistaken; that he was full of Jewish prejudices; that he did well enough for his day, but was far behind the light of the present age; and that he judged as a bachelor, who had little knowledge of woman's nature and influence. Such aspersions we have learned to expect from a certain class of would-be reformers; we did not think to hear even the faintest echo of their voice in the book of Dr. Bushnell, which ably and eloquently maintains, in application to modern civilization, the fundamental position which Paul affirms and defends. Yet we read as follows:

"Now these heavy pronouncements of the apostle came down with a kind of pounding emphasis on women, that sounds harshly. I should not dare to write in this way, without adding something more appreciative, and more delicately respectful both to merit and feeling. If Paul had been well married, that is, to such a wife as by character and personal attractions could make herself the mistress every wife should be, in the respectful homage of her husband, I think he would have learned some things about women which, in fact, he never did learn, and would have been as much more courteous and tenderly gracious in his words. And if he had lived in this particular age, I am not quite sure that he would have had as much to say of the obedience of women; for it will be observed that when he is

speaking in this manner he is having respect almost always to 'the shame' religion suffers when women are less patient, or less quietly subordinate, under the frequently domineering rule of their husbands, than the manner of the age requires. The point which has so great importance with him is, that Christian women shall not raise an accusation of scandal against the gospel, by the boldness of their liberty in the Spirit and of their faith in Jesus. Of course Paul did not know every thing, whether about women or any other subject of knowledge. What the Spirit gave him he knew, and for all other kinds of knowledge he was on a footing with his age. And, in this view, doing justice to all that he positively declares, we are permitted to doubt whether he had a fully rounded conception of the finer and more superlative qualities of womanly talent. Do we not see, in fact, that womanly gifts are a great deal higher than his old-time habit and his mere bachelor acquaintance ever allowed him to know?"

No one claims omniscience for Paul, as to woman's capacity, or any other subject. No one doubts that a married life might have added to such knowledge as comes by experience. But the question is, whether his unmarried condition led to any defect of matter or manner in what he claimed to know, and attempted to say. Dr. Bushnell's language, if it has any pertinency to the subject whatever, implies some such defect. Now the strange thing is that the very next words which Dr. Bushnell is constrained to utter, to fortify his own position as well as to do justice to Paul, are these:

"And yet he is perfectly right in every positive utterance and moral pronouncement he makes. So far he endorses and sanctions the grand first truth of the exalted nature seen by us all—the superior headship of man, and the subordinated complementary life of woman; and so the bass note of his music is rightly keyed."

Paul is right, then, in his doctrine, and wrong or deficient only in his spirit; or, as Dr. B. expresses it in the next sentence, he has "seemingly harsh and somewhat overbearing dictations or casuistries"! It is strange, surely, that the Holy Spirit allowed him to utter the truth so imperfectly and harshly, when even a child knows that manner goes as far as matter to make an impression on the mind. A very damaging fact, if it be a fact, to the claim of a full inspiration of the apostle; raising moreover, a suspicion whether, if his manner were so affected by his bachelorhood, his matter might not have been also.

But the fact is simply a fiction of Dr. B's imagination, and belongs with the notion which some have advanced, that Jesus was wanting in a full affection and respect for his mother, because he said to her at the marriage festival in Cana, "Woman, what have I to do with thee? mine hour is not yet come." Jesus and Paul knew how to time their utterances; knew when to be tender, and when to be calm and even stern. Indeed Dr. B. has no sooner made the unhappy utterance above quoted, than his heart misgives him, and he adds "in justice" to Paul, "that he does sometimes contrive to give a less despotical and more thoughtfully tender look to the governing right of husbands." Yes, and we assert that no man has ever spoken or written concerning woman in a more thoughtful, considerate and chivalric manner than the apostle Paul; and that to no one man's influence is woman's present exalted position in the civilized world so largely due, as to this same Paul, whom so many ungrateful women daily revile. If there be in single sentences of his writings an appearance of hardness and simple authority, it is on occasion which called for precisely that manner; to wit, when he was properly rebuking disorders which disgraced the church of Christ before even a heathen community, and when his soul was stirred by a meet indignation at those who under the pretense of freedom were unsexing woman. He is not to be charged with "harshness," nor to be told that if he had had a wife he would have been more "courteous and tenderly gracious in his words" when in such circumstances he was necessitated to utter reproof, and to lay down didactically the doctrine of female subordination.

Take his instruction as a whole, and read what he says to husbands about the treatment of their wives, and what he drops incidentally all through his epistles concerning his own Christian intercourse with women, and we can better judge of his spirit and manner. At the close of his epistle to the Romans, how tenderly he speaks of the females whom he personally knows. Indeed we may here quote Dr. B. against himself; for, in his first chapter, before the unlucky imagination in question had occurred to him, he says:

"What a catalogue of honorable women does the apostle recite, in the last chapter of his Epistle to the Romans:—Phebe, 'succorer of many,' including also the apostle himself; Priscilla, named before her husband as having 'periled even her own neck,' with his, for the apostle's deliverance; 'to whom all the churches of the Gentiles now give thanks'; 'Mary, who bestowed much labor' on the apostle himself; Junia, named with respect as having been 'in Christ before him,' and as being now a character 'of note among the apostles'; 'Persis, who labored much in the Lord'; Rufus's mother, whom the great apostle loves to salute in the title 'his mother and mine.' What homage and respect does he testify to these heroic women, and what estimate does he hold of their almost common ministry with him, in the word and sacrifice of Jesus!"

In Paul's epistle to the Corinthians he is dealing with a church rent by factions, and guilty of the grossest disorders in life, worship and discipline; so that his allusions to woman are necessarily of the nature of instruction and rebuke; and yet even in the midst of reproof, he pauses to guard woman's genuine rights, by saying, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man,

even so is the man also by the woman; but all things of God." But read his word to the Ephesians, and his loving care for woman and appreciation of her will appear: "Husbands love your wives, even as Christ also loved the church, and gave himself for it. * * * So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself." And then he goes on to represent again, that married love is a symbol both of Christ's sacrificing and complacent love for the church. Has any one furnished a higher standard of conjugal affection? or placed woman in a nobler position? or laid upon husbands a more complete requirement? In telling Timothy how to order church affairs and what doctrine to teach, Paul again has occasion to define woman's sphere in a didactic manner, yet winds up with the assurance that fidelity in a woman's sphere is as certain to be accepted as in a man's. "Notwithstanding she shall be saved in child-bearing (that being taken to represent the whole domestic sphere of life) if they continue in faith, and charity, and holiness, with sobriety." And if Paul had no wife, he had a mother, and could appreciate the fact of hereditary piety transmitted by the wife, even when the husband (as in the case of Timothy's father) was not a saint; hence he carefully reminds Timothy that he owes his "unfeigned faith" to his mother Eunice, and his grandmother Lois.

As to Dr. Bushnell's notion that Peter, as a married man, had a "more appreciative manner of writing" concerning women, it is equally imaginary. Peter's writings are but one-tenth of those of Paul, and make but a single allusion to this subject, and that for general purposes. And if any one should comment upon Peter in the indiscriminating way in which Paul's words are often dealt with, the married apostle would fare as badly as his bachelor associate. Such a critic would reason thus: Peter, as one who had suffered in domestic life, begins by a blunt command, "Ye wives, be in subjection to your own husbands," reminding them that their way of converting the men must be by conduct, not by preaching. Next he forbids the poor creatures (who naturally love beauty in all forms,) to wear any ornaments, telling them that womanly virtues are ornaments enough, and like a genuine conservative pointing them to the "holy women in the olden time," who were "in subjection unto their own husbands," and especially to Sarah, who "obeyed Abraham, calling him lord." And even when he directs husbands to treat their wives with honor, it is to be done in a way of condescension and patronage as to "the weaker vessel." Would that be dealing fairly with Peter? Quite as much so, as Dr. B. deals with Paul, under-estimating him, while over-praising Peter at his expense.

And then how easy it would be to select out of Dr. Bushnell's book his "heavy pronouncements" and "pounding emphasis" of the incapacity of women to govern, his "seemingly harsh" ridicule of their "fluting" voices in public speech, his sarcastic descriptions (as on p. 150) of what would be their ludicrous efforts to maintain a standing in legislative halls, and his reference to the admission of women to the polls as "this gulf," "this abyss," which he cannot "look down without a shudder of recoil"—how easy to cull out such passages of indignation, omitting his noble and appreciative tributes elsewhere, and to charge him with not being "courteous and tenderly gracious in his words," and with "overbearing dictations or casuistries," attributing it to some wholly imaginary cause in his personal experience! May Paul forgive him! As Paul's friend, we find it hard to do so.

REFLECTIONS.

I AM astonished, when I review the past in the light of my present experience, to think what an irresponsible life I have led, even during the long years of my religious profession. I have lived long enough to learn that the charge of licentiousness need not be confined to those who have been guilty of gross misdeeds. If, even in thought, I have little or no reference to God, I am in essence a libertine, though it may be of a cultivated and respectable stamp. It was Paul's ambition to bring into captivity *every thought* to the obedience of Christ. That was a noble aim; and it may serve, too, as a measure of the alienation of man from his Maker. Truly "God is not in all his thoughts." Nay, "the whole world lieth in the wicked one," who is the very father of licentiousness in its every aspect, and the source of all our boasted independence, individual sovereignty, &c. Eden will tell you the story:

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, [individual sovereigns?] knowing good and evil." Clearly, the idea was that they should set aside all reference to God, and should take their own course. And, mark you, this is the very pith and core of the principle in question. I am satisfied of it from my own experience; I can see now that in time past I have been accustomed to follow my own instincts in the usual routine of life without reference to the genuineness of my inspiration. A certain course appeared to be marked out for the professing Christian to pursue, and he was thought to do well, if he lived up to its requirements; but as for making a sanctum of the domain of *thought*, it was preposterous to think of it on this side of the grave; and it has taken me years to really apprehend the matter in a practical way.

I do protest against this greedy, impolite, irresponsible spirit, that stands ready to seize upon every thing that comes in its way, even to the realm of fancy, without any reference to the rights of the owner. As well might we tolerate the man who should rudely thrust himself upon our hospitality, as the spirit that lies in wait ready to snatch at every effort of the mind and distract it from its legitimate channel. Those are the truly licentious who do not take captive their thoughts and lead them to the obedience of Christ.

R. S. D.

HAY-TEDDERS.

IN accordance with a notice given by H. T. in a late CIRCULAR, we have introduced to our hay-field two new hay-tedders, one of which, is the invention of Mr. Myer, and the other of Mr. Burdick, both of Ilion, N. Y. The former, after a very short trial in the presence of the inventor and several neighboring farmers, we purchased for eighty dollars. But as the Burdick machine became disabled before a fair trial was had, we were unable to decide upon their comparative merits. Some of the principles are the same in both machines, viz.—forks attached to a reel or to revolving bars. The Myer tedder has but two bars, with six, two-tined forks on each; while the Burdick tedder has four bars with four forks on each. The two machines are of the same width. One of our machinists, after a thorough inspection of the two tedders, judged, from the appearance of the Burdick machine, that it would require much less power to run it than the one we had purchased; he therefore took the disabled tedder to our machine-shop, repaired it, or I should say, improved the part that had given way, by a more substantial contrivance, and then a fair trial of the rival machines came off.

I was mounted upon the Myer tedder which the O. C. had purchased, and was doing my best to believe in it, but my faith was staggered somewhat when I found it necessary to dismount every little while, to cut off the hay that had wound itself round the axle over which the endless chain passes, that carries the reel; this winding produced an extra strain, and of course, demanded increased power. The Burdick machine encountered no such difficulty. After a while I exchanged with the machinist, and was surprised to find that the Burdick tedder re-

quired, to the best of my judgment, thirty or forty per cent. less power than the Myer, while the difference in ease and comfort to the driver was still greater in favor of the former. This great difference in draught is evidently due to the different construction of the reels. Mr. Burdick, or whoever discovered and applied the principle upon which the reel of his machine works, evidently hit upon the scientific plan; and unless Mr. Myer can in some way reduce the power required to run his tedder, it will stand a poor chance beside its competitor.

On going into the hay-field yesterday I found our men using only the Burdick tedder, and that is the one which will be always used when only one is required. In light grass both machines do the work well. But in neither of them has that perfection been attained that is required to satisfy the scientific farmer; for in heavy grass, of three or four tons to the acre, "their legs," says our foreman, "are too short for the task." The Bullard tedder, the skeleton of which now lies in one corner of our lumber yard, did better work in heavy grass than either of these new ones, but it was of such defective construction, that we soon discarded it.

During our hay harvest of some three hundred tons, we shall give the new tedders a very thorough trial, after which we may speak of them again.

A good hay-tedder is a machine much needed, and when found will soon be considered as indispensable as a horse-rake; but these frail, poorly made power machines, are seriously damaging very many useful inventions. Take Burdick's tedder, for example; some part of it gave way in a very short time, and had we been ordinary farmers with no skilled mechanics, nor tools to work with within several miles, the case would have been perplexing and the machine utterly useless. As it was, in driving the machine half a mile on the public road, the contrivance to throw the tedder out of gear broke, and when arrived at our machine-shop, several forks were without tines.

New inventions are too often thrown into market before they have been sufficiently proved and perfected, which is bad policy for both parties—the maker and the buyer. For a farmer to pay out of his hard earnings eighty or ninety dollars for a hay-tedder, and the very next day to have another kind offered him worth twice as much, for the same price, is, to say the least, not calculated to make the farmer feel very complacent toward new inventions.

While writing the above, our foreman informs me that several tines have broken on the Burdick tedder, under fair treatment. He says the wire of which the forks are made, is too small. These revolving forks should be made of the very best spring steel, and of a size considerably larger than that on either tedder.

So far, our decision is most decidedly in favor of the Burdick tedder; it is the best we have yet seen, and if Mr. Burdick profits by the suggestions made during the late trials there is no reason why his invention may not achieve a fair success.

a. c.

HOW TO BE MISERABLE.—"If you wish to be miserable, you must think about yourself; about what you want, what you like, what respect people ought to pay to you, what people think of you, and then

to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of every thing which God sends you; you will be as wretched as you choose."

—Kingsley.

THE DOMINANT LANGUAGE.

VI.

OUR MOTHER-TONGUE.

ENGLAND'S proud boast is "an empire on which the sun never sets;" while America advances with giant strides toward the realization of its dream of an ocean-bound republic. But an ambition of the English-speaking race nobler than that of political sway, is to make our mother-tongue a world-spanning speech, uniting the different peoples of the earth in a common brotherhood. Such a language would be a mighty agency of good to mankind; but can the English ever take such rank? and if not, how can the long sought end be secured? Philologists may form schemes for a model language, but they cannot get them adopted; dreamers may construct the profoundest universologies, but, however perfect on paper, they are good for nothing in every-day life. When some dominant race shall have gained political ascendancy and imposed its laws, social customs, and modes of thought, upon the feeble nations—and probably not till then—we may expect the universal language. A glance at its career will show that the English race is rapidly advancing toward such an ascendancy.

Three hundred years ago the Anglo-Saxons were confined to the British Isles, with the exception of Calais, and perhaps one or two other continental ports; and even this small territory was almost evenly divided between Celts and Saxons. In civilization and enterprise the English were sadly behind the principal nations of Europe: their speech was held in contempt as the tongue of coarse-grained, unpolished islanders. But the religious enthusiasm and commercial enterprise awakened by the Reformation and the discovery of America, have gradually brought this hardy race into the proud position of standard-bearer in the march of civilization. During the reign of Elizabeth, Drake, lured by Spanish gold, circumnavigated the globe and first made the English main terrible on the high seas. Other bold spirits followed him in his lawless career, hastening the launching of the dreaded Spanish Armada, to crush the heresy of England. The destruction of this renowned fleet established the fame of England as a maritime nation, and made the whole realm wild with enthusiasm for American aggrandizement and colonization.

Two hundred and sixty-two years ago the first Anglo-American colony was founded at Jamestown, and fourteen years later the primeval forests of New England echoed to the sound of the English tongue in praise of God. Cromwell raised the English nation to the first rank in Europe. His admirals beat the Dutch, whose navy was at that period considered the best in the world, and in due season England obtained the Dutch colonies in India and Africa, and made herself mistress of the seas. Today the Anglo-Saxon race controls a territory over four times the extent of the Roman Empire, containing 300,000,000 inhabitants. The greater part of the commerce of the world is carried on by England and America.

Though this immense extension commenced in 1607, the greater part of it has actually occurred within the last eighty or ninety years. No other nation can show anything to compare with this. The Dutch have lost ground and fallen to a third-rate power; the French have been conquered by the English in Canada, the West Indies, India, on the ocean, and in Europe itself. Russia, it is true, has made, and is making, great progress in Asia; but the expansion of the English-speaking people in the United States alone, has been greater, while England has done as much more in Africa, India, Australia and New Zealand. England and Russia will soon meet in central Asia, China, or on the shores of the Black sea, where there may be long years of chafing between them, but there can hardly be a doubt

of the final result. The old pagan civilizations of China and Japan are also beginning to feel the effects of Anglo-Saxon proximity; and England only awaits a decent excuse for commencing the work of annexation.

In some sense the Anglo-Saxons may be said to have been the heirs of the Phoenicians and the Jews. It seems as though God's design in raising up this race from a mixture of bloods was to provide a fit agent for pioneering the approaching world-civilization. The English character is firm and inflexible, even to obstinacy. Whenever the Anglo-Saxon subdues another race, he sooner or later Anglicizes or exterminates it. Nor can it be denied that his grasping disposition often makes him harsh and cruel. Practical, restless, and terribly in earnest, he has proved a fearful scourge to the barbarous nations with whom he has come in contact. Our American Indians have withered away before the Saxon civilization, like grass before the flame; the destruction of the Australians has been still more rapid and terrible. In New Zealand the warlike and intelligent natives are steadily dying under British rule. What shall we say; that all this is heart-sickening? No. It is evidently the purpose of God to civilize the earth and put it in the hands of the best breed of men; and if we would be in sympathy with his designs, we must lay aside all short-sighted benevolence and sentimentality, and agree that it is right that nations not capable of high civilization should give place to those that are so. Doubtless the English and American people might have pursued a more humane policy toward the aborigines, with hopes of ultimate success in civilizing them, and many a grievous act of wrong and bloodshed will have to be accounted for; but the work of moral elevation which follows the advance of the Anglo-Saxon race leaves no doubt as to the nature or genuineness of its mission.

Our language has more than kept pace with this political expansion. It is no longer the rude speech of a few islanders, but standing second to none in culture, is spoken by more people than any other language except Chinese. In the United Kingdoms it has conquered the Celtic tongue. Cornish and Manx have ceased to be spoken; Gaelic is fast yielding to the English; and Welsh is sharing the same fate. Notwithstanding the desperate efforts of the Irish, long rendering it doubtful whether the English could ever take sure root in Ireland, Erse has ceased to be their national language: and the hated English has become the Irishman's mother-tongue. There is reason to hope that the conditions which have Anglicized the sturdy Celt, will more easily mold the flexible Hindoo; though little progress has thus far been made. The African race takes kindly to the English tongue, and thrives under Anglo-Saxon dominion. It is said that on account of its terseness, the English is about to be employed in Europe generally by telegraphic operators. If so, who can say where it will end?

Time and education will probably correct the various dialects used by the uneducated people of England, Scotland and Ireland. A Phonetic print would soon create a uniform pronunciation of our language in all sections where it is spoken, and this important essential seems unattainable by any other means. Like the general meaning and grammatical relation of words, this is wholly dependent upon the will of the makers and users of the language; or, in Prof. Whitney's words, "the character of a language is not determined by the rules of grammarians and lexicographers, but by the usage of the community, by the voice and opinion of speakers and hearers; and this works most naturally and effectively when it works most unconsciously. Clear and manly thought, and direct and unaffected expression, every writer and speaker can aim at; and by so doing, can perform his part in the perfecting of his mother-tongue."

As the piratical Saxons and Northmen seized Britain; as the English "annex" whatever proves tempting to their cupidity, and as the Yankee "settles" any region that promises to pay, so our language, true to its law of formation, culis from every tongue, whether civilized or savage, and freely appropriates whatever suits the purpose.

In a word, wherever the Anglo-Saxon goes, he carries an innate love of liberty, his own laws, customs,

religion, and vigorous language; and where they once take root, it is impossible to eradicate them. Defective only in inflections, musical qualities and written forms, our mother-tongue has the breadth and power, and the elements of adaptability and change within itself, that fit it to become all that the universal instrument of mental expression should be. Let us but strike from it the shackles imposed by our orthography, and it will soon put forth energy and display a grace that its most ardent admirers at present fail to perceive.

S. H. R.

THE CIRCULAR.

O. C., MONDAY, JULY 19, 1869.

AMERICAN SOCIALISMS.

CODA.

The Spiritualist Communities.

AFTER reaching the terminus of the history we proposed, it seems proper to avail ourselves of the station we have reached, to take a bird's-eye view of things beyond.

Our terminus is 1847. Since then "Modern Spiritualism" has been the great excitation. And it is interesting to observe that all the Socialisms that we have surveyed, sent streams (if they did not altogether debouch) into this gulf. Elder Evans claimed in the *Atlantic Monthly* that the Shakers had the first run of Spiritualism among themselves, with closed doors; and we have seen in the report of an eye-witness, the proof of this claim. Then it is well known that Robert Owen in his last days was converted to Spiritualism, and transferred all he could of his Socialistic stock to that interest. His successor, Robert Dale Owen, has not carried forward the Communistic schemes of his father, but has been the busy patron of Spiritualism. Several other indirect but important *anastomoses* of Owenism with Spiritualism may be traced; one, through Josiah Warren and his school of individual sovereignty at Modern Times, where Nichols and Andrews developed the germ of Spiritualistic free-love; another, (curiously enough,) through Elder Evans, who was originally an Owen man, and now may be said to be a common center of Shakerism, Owenism and Spiritualism, thus having a radius that extends from celibacy to promiscuity. And lastly, Fourierism, by its marriage with Swedenborgianism at Brook Farm, and in many other ways, gave its strength to Spiritualism.

It is a point of history worth fixing here, that Mr. Brisbane is mentioned in the introduction to A. J. Davis's *Revelations*, as one of the witnesses of the *seances* in which that work was divulged. C. W. Webber, a Spiritualistic expert, in the introduction to his story of "Spiritual Vampirism," (which introduction, by the way, is worth more than the rest of the book), refers to this conjunction of Fourierism with Spiritualism, as follows:

No man, who has kept himself informed of the psychological history and progress of his race, can by any means fail to recognize at once, in the pretended "Revelations" of Davis, the mere *disjecta membra* of the systems so extensively promulgated by Fourier and Swedenborg. When you come to compare this fact with the additional one, that Davis, during the whole period of his "utterings," was surrounded by groups, consisting of the disciples of Fourier and Swedenborg; as, for instance, the leading Fourierite of America [Mr. Brisbane] was, for a time, a constant attendant upon those mysterious meetings, at which the myths of innocent Davis were formally announced from the condition of Clairvoyance, and transcribed by his *keeper* for the press, while the chief exponent and minister of Swedenborgianism in New York [George Bush] was often seated side by side with him. Can it be possible that these men failed to comprehend, as thought after thought, principle after principle, was enunciated in their presence, which they had previously supposed to belong exclusively to their own schools, that the "Revelation" was merely a sympathetic reflex of their own derived systems? It was no accident; for, as often as Fourierism predominated in "the evening lecture," it was sure that the prime representative of Fourier was present; and when the peculiar views of Swedenborg prevailed, it was equally certain that he was forcibly represented in the conclave. Sometimes both schools were present; and on that identical occasion we have a com-

posite metaphysics promulgated, which exhibited, most consistently, the doctrines of Swedenborg and Fourier, jumbled in liberal and extraordinary confusion.

As might be expected, Spiritualism has taken something from each of the Socialisms which have emptied into it. It is obvious enough that it has the omnivorous marvelousness of the Shakers, combined with the infidelity of the Owenites. But probably the world knows little of the tendency to Socialistic speculation and experiment which it has inherited from all three of its confluent. Unfortunately it has had very little success in its local attempts at Association; and this has been owing chiefly to the superior tenacity of its devotion to the great antagonist of Association—Individual Sovereignty—which devotion also it inherited specially from Owen through Warren, and generally from both the Owen and Fourier schools. In consequence of its never having been able to produce more than very short-lived abortions of Communities, its Socialisms have not attracted much attention; but it has been continually speculating and scheming about Association, and its little attempts on all sorts of plans ranging between Owenism and Fourierism (with inspiration superadded for a balance-wheel), have been almost numberless.

We intimated some time ago that we might give an account of one of these—the Mountain Cove Community—and we were the more disposed to do so, as this was one of the first of the Spiritualistic attempts, and probably a favorable specimen of the whole. But we have applied in vain for information to several persons who had the best opportunity to know about this Community. We must content ourselves therefore with a very imperfect sketch, obtained chiefly from statements and references furnished by Macdonald, and from documents in the files of our own paper.

THE MOUNTAIN COVE COMMUNITY.

All the witnesses we have found, testify that this Community was set on foot by the rapping spirits in a large circle of Spiritualists at Auburn, N. Y., sometime between the years 1851 and 1853. It appears to have had active constituents at Oneida, Verona, and other places in Oneida and Madison counties. Several of the leading "New York Perfectionists" in those places were conspicuous in the preliminary proceedings, and some of them actually joined the emigration to Virginia. The first reference to the movement that we have found, is in a letter from Mr. H. N. Leet, published in the *CIRCULAR* Nov. 16, 1851. He says:

"* * * The 'rappings' have attracted my attention. I have scarcely known whether I should have to consider them as wholly of earth, or regard them as from Hades; or even be 'sucked in' with the other old Perfectionists. The reports I hear from abroad are wonderful, and some of them well calculated to make men exclaim, 'This is the great power of God!' But what I see and hear partakes largely of the ridiculous, if not the contemptible. They have had frequent meetings at Mr. Warren's—Foot, Gould, Stone, Mrs. Hitchcock, &c.; and a 'chief' among them taking notes," but whether he will "print em" or not is uncertain. I have from time to time been writing out what facts have come under my observation, and do so yet.

Yesterday, in their meeting, I heard extracts of letters from Mr. Hitchcock read, written from Virginia; in which he states that they have found the identical spot—the garden of Eden—where our first parents sinned; and on which no human foot has trod since Adam and Eve were driven out; that himself, Ira S. Hitchcock, was the first who has been permitted to set his foot upon it; and further, that in all the convulsions of nature, the upheavings and depressions, this spot has remained undisturbed, as it originally appeared. This is the spot that is to form the center in the redemption now at hand; and parts adjacent are, by convulsions and a reverse process, to be restored to their primeval state. This is the substance of what I heard read. It was said to have been spelled out to them by raps from Paul.

In a subsequent letter published in the *CIRCULAR* Dec. 14, 1851, Mr. Leet sent us the spiritual document which summoned the saints to Mountain Cove, introducing it as follows:

"I send enclosed an authentic copy of a printed circular, said to have been received by Mr. Scott, the spiritual leader of the Virginia movement, in this manner, viz: the words were seen in a vision, printed in

space, one at a time, declared off by him, and written down by some one else."

Mountain Cove Circular.

"Go! Scarcely let time intervene. Escape the vales of death. Pass from beneath the cloud of magnetic human glory. Flee to the mountains whither I direct. Rest in their embrace, and in a place fashioned and appointed of old. There the dark cloud of magnetic death has never rested. For I, THE LORD, HAVE THUS DECREED, AND IN MY PURPOSE HAVE I SWORN, AND IT SHALL COME TO PASS. Time waiteth for no man.

For above the power of sin a storm is gathering that shall sweep away the refuge of lies. Come out of her, O, my people! for their sun shall be darkened, and their moon turned into blood, and their stars shall fall from their heaven. The Samson of strength feebleth for the pillars of the temple. Her foundation already moveth. Her ruin stayeth for the rescue of my people.

The City of Refuge buildeth as a hiding place and a shelter; as the shadow of a great rock in a weary land; as an asylum for the afflicted; a safety for those fleeing from the power of sin which pursueth to destroy. In that mountain my people shall rest secure. Above it the cloud of glory descendeth. Thence it encompasseth the saints. There angels shall ascend and descend. There the soul shall feast and be satisfied. There is the bread and the water of life. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth;—FOR THE LORD HATH SPOKEN IT." And I will defend Zion, for she is my chosen. There shall the redeemed descend. There shall my people be made one. There shall the glory of the Lord appear, descending from the tabernacle of the Most High. [The end is not yet.]

You are the chosen. Go, bear the reproaches of my people. Go without the camp. Lead in the conquest. Vanquish the foe. As ye have been bidden, meekly obey. Paradise hath no need of these things ye love so dear. For earthly apparel, if obedient, ye shall have garments of righteousness and salvation. For earthly treasures, ye shall gather grapes from your Maker's throne. For tears ye shall have jewels, as dewdrops from heaven. For sighs, notes of celestial melody. For death ye shall have life. For sorrow ye shall have fullness of joy. Cease, then, your earthly struggle. All ye love or value, ye shall still possess. Earth is departing. The powers and imaginations of men are rolling together like a scroll. Escape the wreck ere it leaps into the abyss of woe. Forget not each other. Bear with each other. Love each other. Go forth as lambs to the slaughter. For lo, thy King cometh, and ere thou art slain He shall defend. Kiss the rod that smites thee, and bow chastened at thy Maker's throne."

Here occurs a long break in our information, extending from Dec. 1851 to July 1853. How the Community was established and progressed in that interval, the reader must imagine for himself. Our leap is from the beginning to near the end. The *Spiritual Telegraph* of July 2, 1853, contained the following:

MOUNTAIN COVE COMMUNITY.—We copy the following article from the *Journal of Progress*, published in New York. It is from the pen of Mr. Hyatt, who was, for a time, a member of the Community at Mountain Cove. Mr. Hyatt is a conscientious man, and is still a firm believer in a rational Spiritualism.

We have never regarded the claims of Messrs. Scott and Harris with favor, though we have thought and still think, that the motives and life of the latter were always honorable and pure. There are other persons at the Mountain who are justly esteemed for their virtues; but we most sincerely believe they are deluded by the absurd pretensions of Mr. Scott:

[From the *Journal of Progress*.]

The most of our readers are undoubtedly aware that there is a company of Spiritualists now residing at Mountain Cove, Va., whose claims of spiritual intercourse are of a somewhat different nature from those usually put forth by believers in other parts of the country.

This movement grew out of a large circle of Spiritualists at Auburn, N. Y., nearly two years since; but the pretensions on the part of the prime movers became of a far more imposing nature than they were in Auburn, soon after their location at Mountain Cove. It is claimed that they were directed to the place which they now occupy, by God, in fulfillment of certain prophecies in Isaiah, for the purpose of redeeming all who would cooperate with them, and be dictated by their counsel; and the place which they occupy is denominated "the Holy Mountain," which was "sanctified and set apart for the redemption of his people."

The principal mediums—James L. Scott and Thomas L. Harris, profess absolutely divine inspiration, and entire infallibility—that the infinite God communicates with them directly, without intermediate agency, and that by him they are preserved from the possibility of error in any of their dictations which claim a spiritual origin.

By virtue of these assumptions, and claiming to be the words of God, all the principles and rules of practice—whether of a spiritual or temporal nature—which govern the believers in that place, are dictated by the individuals above mentioned. Among the communications thus received—which are usually in the form of arbitrary decrees—are requirements which positively forbid those who have once formed a belief in the divinity of the movement, the privilege of criticising, or in any degree reasoning upon, the orders and communications uttered; or in other words, the disciples are forbid the privilege of having any reason or conscience at all, except that which is prescribed to them by this oracle. The most unlimited demands of the controlling intelligence must be acceded to by its followers, or they will be thrust without the pale of the claimed divine influence, and utter and irretrievable ruin is announced as the penalty.

In keeping with such pretensions, these "Matthiases" have claimed for God his own property; and hence men are required to yield up their stewardships—that is, relinquish their temporal possessions to the Almighty. And, in pursuance of this, there has been a large quantity of land in that vicinity deeded without reserve by conscientious believers, to the human vice-gerents of God above mentioned, with the understanding that such conveyance is virtually made to the Deity!

As would inevitably be the case, this mode of operations has awakened in the minds of the more reasoning and reflective members, distrust and unbelief, which has caused some, with great pecuniary loss, to withdraw from the Community, and with others who remain, has ripened into disaffection and violent opposition; and the present condition of the "Holy Mountain" is anything but that of divine harmony. Discord, slander and vindictiveness is the order of proceedings, in which one or both of the professed inspired mediators take an active part; and the prospect now is, that the claims of divine authority, in the temporal matters of "the Mountain," will soon be tested, and the ruling power conceded to be absolute, or else completely dethroned.

After the above, came the following counter-statement in the *Spiritual Telegraph*, Aug. 6, 1853:

Cincinnati, July 14, 1853.

MR. S. B. BRITTAN:

Sir:—A friend has handed me the *Telegraph* of July 2, and directed my attention to an article appearing in that number, headed "Mountain Cove Community," which, although purporting to be from the pen of one familiar with our circumstances at the Cove, differs widely from the facts connected with us.

Suffice it for the present to say, that Messrs. Scott and Harris, either jointly or individually, for themselves—"Matthiases"—or as the "human vicegerents of God," have and hold no "deed" (as the article quoted from the *Journal of Progress* would represent) of lands at the Cove. Neither have they pecuniary supporters there. Nor are men residing there required or expected to deal with them upon terms aside from the ordinary rules of business transactions. They have no claims upon men there for temporal benefits. They exact no tithes, or even any degree of compensation for public services; and, although they have preached and lectured to the people there during their sojourn in that country, they have never received for such services "the penny;" and, except what they have received from a few liberal friends who reside in other portions of the country, they secure their temporal means by their own industry. Moreover, for land and dwellings occupied by them, they are obligated to pay rent, or lease-money, and should they at any time obtain a "deed," according to present written agreement, they are to pay the full value to those who are the owners of the soil and by virtue thereof still retain their "stewardship."

I have thus briefly stated facts; facts of which I should have an unbiased knowledge—knowledge without prejudice—and ought to be a competent judge; all of which I have ample means to authenticate, and which, together with a full and explicit statement of the nature of the lease, when due the public, if ever, I shall not hesitate to give. And from these the reader may determine the character of the entire "expose," so liberally indorsed, as also other statements so freely "trumpeted" relative to us at Mountain Cove.

From some years of the most intimate intercourse with the Rev. T. L. Harris, surrounded by circumstances calculated to try men's souls, I am prepared to bear testimony to your statements relative to his goodness and purity; and will add, that were all men of like character, earth would enjoy a saving change, and that right speedily.

Assured that your sense of right will secure for this brief statement, equal notoriety with the charges

preferred against us—hence a place in the columns of the *Telegraph*—I am,

Yours, for Truth and Righteousness, J. L. SCOTT.

This counter-statement has the air of special-pleading, and all the information that we have obtained by communication with various ex-members of the Mountain Cove Community, goes to confirm the substance of the preceding charges. The following extracts from a letter in reply to some of our questions, is a specimen:

*** There were indications in the acts of one or more individuals at Mountain Cove, that plainly showed their desire to get control of the possessions which other individuals had saved as the fruits of their industry and economy. Those evil designs were frustrated by those who were the intended victims of the crafty, though not without some pecuniary sacrifice to the innocent.

*** I cannot say how large that gathering did swell to. It was an unsystematic conglomeration, not in any degree in harmony with the Community views of the O. C. The nearest to a Community life that matters approached at Mountain Cove, so far as I have knowledge, was that some members from Oneida, who had means, paid board bills and other necessary expenses, for those who uninvited rushed there without means to pay their own.

From all this we infer that the Mountain Cove Community came to its end in the latter part of 1853 by a quarrel (with or without lawsuits) about property;—which is all we know about it.

This was the most noted of the Spiritualist Communities. The rest are not noticed by Macdonald, and, so far as we know, hardly deserve mention; or if they do, ought to be treated by themselves as the sequelae of the Owen and Fourier excitements.

THE ONEIDA COMMUNITY.

This is one of the Associations on Macdonald's list. Indeed he devoted to it some twenty-five pages of his manuscript, and treated it with friendly enthusiasm. It would be proper to give an account of it under the head of *Spiritualist Communities*, if the term *Spiritualist* were understood in its original sense, as designating all who profess to hold communication with the world of spirits. In this sense the Revivalists were the original American Spiritualists, for their manifestations commenced as early as 1734, under Jonathan Edwards, long before the birth and migration of Shakerism.* The Oneida Community was the child of Revivalism, and in that relation, as well as for its own profession of communication with Christ and the Primitive Church, it might be called a Spiritualist Community. But the public will hardly trust us yet to give an impartial account of it; and we must refer any readers who may wish to see our ideas of its constitution and history, to our past and current publications, especially a series of articles published in the *CIRCULAR* last year under the title—*Principia*. If we should print the present papers on American Socialisms in book form (as we intend), we may introduce parts of that series, with many other additions and alterations. Meanwhile our long work in the *CIRCULAR* on Macdonald's Muck-heap here comes to an end.

* A history of *American Spiritualisms* in this large sense, that includes all varieties of afflatus, is the next job for somebody.

THEORY OF THE GEYSER.

TYNDALL, in his work on Heat, devotes an interesting chapter to the consideration and explanation of the phenomena of the geysers of Iceland. Perhaps the following account of the appearance and operation of one of these wonderful fountains (condensed from Tyndall's work), will be interesting to the readers of the *CIRCULAR*.

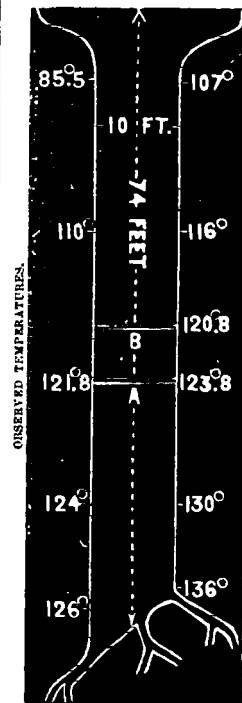
The most famous of these springs, the Great Geyser, consists of a tube seventy-four feet deep and ten feet in diameter. This tube is surmounted by a basin, which measures from north to south fifty-two feet across, and from east to west sixty feet. The interior of the tube and basin is coated with a beautiful, smooth siliceous plaster, so hard as to resist the blows of a hammer; and the first question which naturally arises, is, how was this wonderful tube constructed?—how this perfect plaster laid on? Chemical analysis shows that the water holds silica in solution, and it might be conjectured therefore, that the water had deposited the silica on the sides of the tube and basin. But it is not so: however long it is kept, no solid sub-

stance is separated from it. To answer the question in this way, would be moreover to assume that the shaft was formed by some foreign agency, and that the water merely lined it. The geyser basin, however, rests upon the summit of a mound about forty feet high, and it is evident from mere inspection, that the mound has been deposited by the geyser. But in building this mound the spring must have formed the tube which perforates the mound, and hence the conclusion that the geyser is the architect of its own tube.

If a quantity of geyser water is placed in an evaporating basin, the following takes place: In the center of the basin nothing is deposited, but at the sides where the water is drawn up by capillary attraction, and thus subjected to speedy evaporation, we find silica deposited. This experiment, says Prof. Tyndall, is the microscopic representative of what occurs in Iceland. Imagine the case of a simple hot siliceous spring, whose waters trickle down a gentle incline: the water thus exposed evaporates speedily, and silica is deposited. This deposit gradually elevates the side over which the water passes, until finally the water has to take another course. The same takes place here, the ground is elevated as before, and the spring has to move around again. Thus it is compelled to travel round and round, discharging its silica and deepening the shaft in which it dwells, until, finally, in the course of ages, the simple spring has produced that wonderful apparatus which has so long puzzled and astonished both the traveler and the philosopher.

Previous to an eruption, both the tube and basin are filled with hot water; detonations which shake the ground are heard at intervals, and each is succeeded by a violent agitation of the water in the basin. The water in the tube is lifted up so as to form an eminence in the middle of the basin, and an overflow is the consequence. These sounds are evidently due to the production of steam in the ducts which feed the geyser-tube, which steam, escaping into the cooler water of the tube, is then suddenly condensed, and produces the detonations. Professor Bunsen succeeded in determining the temperature of the geyser-tube from top to bottom, a few minutes before a great eruption; and these observations revealed the extraordinary fact, that at no part of the tube did the water reach its boiling point. In the annexed sketch are given on one side the temperatures actually observed, and on the other side the temperatures at which water would boil, taking into account both the pressure of the atmosphere and the pressure of the superincumbent column of water. The nearest approach to the boiling point is at A, a height of 30 feet from the bottom; but even here the water is 2 deg. Centigrade, or more than 3½ deg. Fahr, below the temperature at which it could boil. How then is it possible that an eruption could occur under such circumstances?

"Fix your attention," says our author, "upon the water at the point A; when the temperature is within 2 deg. C. of the boiling point. Call to mind the lifting of the column when the detonations are heard. Let us suppose that by the entrance of steam from the ducts near the bottom of the tube, the geyser column is elevated six feet, a height quite within the limits of actual observation: the water at A is thereby transferred to B. Its boiling point at A is 123.8 deg., and its actual temperature 121.8 deg.; but at B its boiling point is only 120.8 deg. Hence when transferred from A to B the heat which it possesses is in excess of that necessary to make it boil. This excess of heat



is instantly applied to the generation of steam; the column is thus lifted higher, and the water below is further relieved. More steam is generated; from the middle downwards the mass suddenly bursts into ebullition; the water above, mixed with steam clouds, is projected into the atmosphere, and we have the geyser's eruption in all its grandeur."

The Professor then demonstrates by experiment the truth of this theory (which, by the way, we owe to Prof. Bunsen). By filling a tube of galvanized iron six feet long, with water, heating this tube by a fire underneath, and also encircling it with fire at a height of two feet from the bottom, so as to imitate as far as possible the conditions of the geyser, he produces the same results as are seen in the operation of the geyser, that is, regular discharges of water from the tube into the atmosphere. He also proves experimentally that the geyser tube itself is the sufficient cause of the eruptions, thus relieving us of the necessity of imagining under-ground caverns filled with water and steam, which were formerly regarded as necessary to the production of these wonderful phenomena.

The question naturally arises, what becomes of the geyser spring and its wonderful eruptions? Does it go on for ever, or finally fail like many of our common springs?

Tyndall answers this question in the following interesting manner: "A moment's reflection will suggest to us that there must be a limit to the operations of the geyser. When the tube has reached such an altitude that the water in the depths below, owing to the increased pressure, can not attain its boiling point, the eruptions of necessity cease. The spring however, continues to deposit its silica, and often forms a *lang* or cistern. Some of those in Iceland are 40 feet deep. Their beauty, according to Bunsen, is indescribable; over the surface curls a light vapor; the water is of the purest azure, and tints with its lovely hue the fantastic incrustations on the cistern walls; while at the bottom, is often seen the mouth of the once mighty geyser. There are in Iceland vast, but now extinct geyser operations. Mounds are observed whose shafts are filled with rubbish, the water having forced a passage underneath, and retired to other scenes of action. We have, in fact, the geyser in its youth, manhood, old age and death, here presented to us. In its youth, as a simple thermal spring; in its manhood as the eruptive column; in its old age as the tranquil *lang*; while its death is recorded by the ruined shaft and mound which testify to the fact of its once active existence."

v.

COMMUNITY JOURNAL.

ONEIDA.

—Happiness is usually associated in men's minds with positions wherein individuals can control persons and things around them. It is therefore generally expected that such positions will excite more or less of envy, jealousy and strife. It might be interesting to some of our readers to know how the O. C. manages to settle this difficult question of precedence. One of the points in which we differ from the world, touching this matter, is the fact that wealth has no connection with office. We are all equally rich in that kind of goods that is measured by money, therefore wealth cannot act as a stimulus to envy or jealousy. It may however be truly said that there is in human nature an innate desire to hold a position of influence. Paul seemed to recognize this when he said, "If a man desire the office of a bishop he desireth a good work." This propensity certainly cannot be complained of, if it proceeds from an unselfish desire to serve, and can be made an incentive to improvement. It is only when prompted by pride and personal ambition that it can be found fault with. It appears that Providence in dealing with this passion among us has adopted the plan of smothering it with offices. Instead of having but one or two great officers and an anxious collection of rank and file hungering for their positions, we are all the time pushing people forward and urging our young men and women to accept the responsibilities of office.

The following list of some of the departments in the Community, each one involving the necessity of a responsible head, may be of interest in this connection:

Plumber and glazier; children's department; baker; tailor; dairy; silk business, including several distinct departments; steward; trap business—shipping traps, finishing, chain making, spring making; carpenters; reporters; machinists; iron foundry; horse barn; farmer; lights, &c.; editors; saw-mill; engines; kitchen; book-keeping; fruit-preserving; architect; blacksmith; secretary; peddler; mason; cooper; mail and depot agent; strawberry agents; store-keeper; proof-reader; head of Community; financier; dentist; washing and laundry; harness-maker; flower garden; optician; librarian; bedding; caring for company, &c., &c.

Others assist in these businesses in places that are not quite so prominent. In some cases one person fills more than one office, and sometimes the responsibility is divided by two persons taking half a day each. Changes are also frequently made.

Probably the most difficult business position in the Community is that of the committee whose duty it is to distribute offices; and their difficulty consists in finding the persons to fill them; so that though we may not be born great, we are pretty sure to have greatness thrust upon us.

There are several important lessons that this condition of things seems designed to teach us, not the least of which is, that whoever sincerely devotes himself to the service of God and Communism will find no lack of active employment. It appears to be an important part of heaven's educational system, to task the capacities of its pupils. We are also learning that happiness, after all, is not necessarily an attribute of office. It consists in fellowship with those around us; and that fellowship is as attainable to the lowest as to the highest in office.

—We all feel glad to be rid of the fruit-preserving business this season, but our customers evidently do not sympathize with our joy; frequent applications arrive for price-lists or inquiries about preserved fruit for the coming winter. One writes, "I regret to learn by your circular that you are about to abandon the business of putting up fruit, as I always receive so great satisfaction at your hands. Where shall I look for such goods next? We feel they are almost indispensable to our table."

Another says, "We have a friend who says your fruit he cannot do without."

"We thought you would be preparing for yourselves, and could accommodate us without much inconvenience."

A gentleman writes from New York—"I extremely regret that you have ceased putting up your very superior fruits and vegetables. If any business house in this city has any of your stock of fruits on hand for sale, you would confer on me a great favor by sending the address."—Every such application revives our feeling of gratitude, that, amid our multifarious employments we shall, this year, be free from the urgent demands of fruit-preserving. Not a day passes but some one is heard to exclaim, "What should we have done with the 'fruit business' on our hands this summer?" "There was a real inspiration in giving it up when we did." "How we should have been driven with it!" and so on.

—Evening Meeting.—The following piece of poetry was read from the "*Tax Payer*:"

BOIL IT DOWN.

Whatever you have to say, my friend,
Whether witty, or grave or gay,
Condense as much as ever you can,
And say in the shortest way;
And whether you write of rural affairs,
Or particular things or not,
Just take a word of friendly advice—
Boil it down.

For if you go spluttering over a page
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through,

So when you have a ~~ff~~ by ~~h~~ to tell,
And would like a lit. ^{renown,}
To make quite sure of ~~ycular~~ ^{or wish,} my friend.
Boil it down. ^{ne.}
When writing an article for ~~thr~~ the press,
Whether prose or verse, ^{nb} just try
To utter your thoughts in ~~is~~ ^{old} fewest words,
And let them be crisp and ~~ed~~ ^{dry,}
And when it is finished, and ~~you~~ ^{you} suppose
It is done exactly brown,
Just look it over again, and then
Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song,
So gather your wits in the smallest space;
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

After which there followed some interesting conversation on the subject of composition, and a stirring up of an ambition on the part of our contributors to work over their contributions carefully before handing them in. Some one remarked that he did not wish to see mere pains-taking usurp the place of inspiration; but if our best writers take pains to polish their sentences, surely inferior ones require more care and closer application. It was thought that inspiration accompanies a pains-taking spirit; it does not attend a person who does things in his own will, no matter if he is careful and plodding, but inspiration comes when we are taking pains to get into sympathy with God and humbly seeking to do things well.

T.—I have had my heart stirred lately against shiftlessness. I think some of the young men need to get more in earnest against the spirit of shiftlessness that does not pay attention to small but important details—that is satisfied to approximate, without getting at the exact truth, especially in business.

E. H. H.—I have been experiencing anew lately that it is very healthy to both soul and body to exercise ourselves in accurate, exact thinking; it always makes me feel good and puts me in a fruitful state of mind to exercise myself in that way. I have been led to analyze the state of mind where a person is in an aimless condition, not thinking definitely about anything, and to contrast it with the opposite state, where a person applies himself to thinking accurately and truthfully of things around him, and it seems to me that restlessness and insanity is the natural tendency of a listless state of mind and the habitual lack of accurate thinking. I hope we shall all appreciate the treasure we have, in the ability to direct our minds into those channels of thought by which we may arrive at the exact truth about things.

A. L. B.—I think as Mr. H. says, that accurate thinking, or attention to truth in any shape, is an antidote for trouble of the body. I think the old hymn, "Satan finds some mischief still for idle hands to do," is equally applicable to mental idleness.

—July 14.—A Californian merchant was among our visitors to-day. In answer to questions by C. A. C. he said that Californians were not ready to appreciate our silk yet; that he had sold some of the cheapest kind there, and the people considered it good enough. He gave quite an interesting account of the introduction of silk culture into California by the Chinese, and Japanese. He stated that all the experiments in that line had been remarkably successful, and the most intelligent men of China and Japan considered California the best country in the world for silk-growing, for the reason that during the dry season the worms can work uninterrupted, thus bringing the cocoons to great perfection—and there is little or no risk of the eggs becoming diseased.

RAILROAD BUILDING.

—One need not go west of the Mississippi to see something new about railroad building, if he watches the progress of the Midland. A walk on the track from Oneida to our place is like a dream, so sudden

has been the transformation. In the first place there is the crossing under the Central Railroad, built without stopping a single train on that busy thoroughfare. The iron girders above seem almost too small to safely bear so much traffic, but they are constructed on scientific principles, and wooden beams of equal strength would seem ponderous. Experiments have shown that when a beam breaks under a weight, the fracture is due about equally to parting of the fibers below a certain point and destructive compression above. The middle point is called the *axis of fracture*. The strength of this middle point is only concerned in keeping the upper and under surfaces apart. Now it is found that a solid beam of wood or iron contains a great deal more substance than is necessary in and about the axis of fracture. For instance, you may take a square beam intended to resist downward pressure and take out over one-half the weight by cutting in at each side, leaving a thin section in the middle connecting the upper and under portions which are to respectively sustain the compressive force and the tensile strain. The thin section is abundantly strong enough to perform the office of the axis. Strange to say, in girders and rails made of wrought iron more strength is required in the upper portions which resist compression, than in the lower flange which bears the tensile strain. This arises from the peculiarity of wrought iron, that it gives way before a compressive force, especially endwise the fibers, which it would bear with ease if applied to pull it apart. Moreover in the case of rails, the upper side is exposed to the concussion of the car-wheels, which in time renders the fibrous iron crystalline and weakens it. If you examine the end of a new rail you will find all these principles exemplified.

On the road toward the Castle we see the track in its incomplete state. When we read of the first train over a new road with its brilliant company of officers, citizens and members of the press, stopping to dine, and exchange congratulations, we are apt to imagine the valleys resounding to the first shriek of the locomotive and country folks all running to such an unusual sight. But the fact is, the country folks are prepared months beforehand by the daily presence of the locomotive on the unfinished track. The engine is one of the most efficient agents in the construction of the road. Beside bringing ties, rails and gravel up to the end of the line, the engine by its very passage over the new track helps to level it and bring the ties to their bearings in a manner which would otherwise be very difficult. The ties are not bedded before the rails are laid, but are thrown loosely on the grading, and the rails are spiked to them, forming a continuous ladder lying on the ground. Over this next comes the engine with its cars of gravel, which is thrown between the ties, and tamped under them while the ladder of ties and rails is pried up by large levers. This process is repeated, the engine meanwhile passing and repassing until about a foot of solid gravel is added to the grading. This layer is called the "ballasting," and prevents heaving by frost in winter. The master track-layer is continually straightening the line and rounding the curves, with a small force, who pry the rails, with ties attached, this way and that at pleasure. This business requires a practiced eye, which is evidently possessed by Mr. Quinn, the gentlemanly master track-layer of the Midland.

Here at the gravel-bed is the boarding-car. This is of Mr. Quinn's contrivance. A tall car built of pine boards the length and width of common passenger cars, in two stories; the upper one containing sleeping bunks for thirty-six men; the lower divided into a dining-room and a diminutive kitchen which, though scarcely large enough to turn round in, the two colored individuals who officiate as cooks say is plenty large to cook in for a hundred men. This "palace-car" travels with the track-laying company, keeping near the scene of operations. The men find their home near by when work is over, and are on hand promptly at the morning hour.

This car has been standing near our house for a few days past, but this morning (Saturday) the engine has pushed it across the long trestle-work which crosses the valley and we shall see it no more. This

is the first time the engine has been over the trestle-work.

We understand that steel rails are to be laid up the steep grade from our place to the summit at the head of the Oneida Valley, a distance of about twelve miles.

WILLOW-PLACE.

—*Evening Meeting.*—W. H. W.—I have had some thoughts to-day on the subject of putting on Christ—putting on the new man. It is not a work that is done at once. If I get a right view of it, when there is an intelligent confession of Christ there is a beginning of new life in us. The first step in putting on the new life of Christ, is to confess him an indwelling Savior. In going on to strengthen and expand that germ and gather to it the nutriment we get by that life, we do it by the repetition of our confession of Christ: we apprehend Christ more as we advance. One very important way in which we increase and strengthen the new life, is by our continued testimony. Our fellowships, too, add to the stature of the new man; we build one another up. Then in connection with this process, the crucifying of the flesh and carnal nature, and putting off the old man and putting on the new, is going on side by side. I presume most of us can recall experience where there was a loathing of our old life, and at the same time our hearts turned in love to Christ. In putting off the old man we find criticism and judgment come in to help mortify the flesh. If we have an intelligent view of it, we shall not find fault with judgment. It is aimed at this old life that we hate. We have identified ourselves with Christ, and we are therefore able to look upon our old life as something that does not belong to us, and can rejoice in its crucifixion. Criticism and judgment is directed to that old life which has no affinity with Christ. We don't want to save that nor spare it, we want to rejoice in any measure that destroys it; "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it." It seems to me that if we can get this view, this destruction made, and our identity established with Christ, we could go right along, no matter how much criticism is directed to our old life. This new life has always something new; if we watch and nourish it and are faithful to it, we will find it opening new channels to us all the time—it is in us a well of water springing up into everlasting life. We must not fail to get our attention on Christ; it won't do for us to be swallowed up in thinking of our old life, judging and criticising defects in our character—that is only *part* of the business; the most important part is to look to Christ; he is the one altogether lovely; we want to keep our eye and attention on him. That is the way we become assimilated to him.

STRAWBERRIES.—Our strawberry crop this year at O. C. yielded 544 bushels, and at Wallingford 415 bushels, making in all 959 bushels, or 30,688 quarts.

OUR WALLINGFORD LETTER.

*Mount Tom Printing-Office, }
W. C., July 12, 1869. }*

DEAR CIRCULAR:—We have got to the summit of the year; a word with you before we slide off on the other side. June brought us our usual strawberry carnival, with its regiment of village pickers, its tumbling-up of crates and boxes, its drivings to and from the railroad, and its picnic groups of visitors eating strawberries and cream on the lawn. The crop has been a full average one, lasting, I think, longer than the usual period. We have had abundance of strawberries on our table three times a day for about the last month, and there are still gleanings to be had on the vines. The raspberry harvest this year over-laps strawberries, being now in its prime.

Work in the Job printing-office occupies more and more the free help of the family, both men and women. A call for bronzing, laying on sheets, or type-setting, brings from the house-work, or from unemployed leisure, a dozen nimble and ready hands for an hour's occupation, and relays take their places

till the job is finished, which makes it pleasant in an emergency, you know. Mr. Pitt superintends a nice piece of illustrated book work which is going through the new press. Mr. Joslyn manages the general run of other printing. They have for regular assistants, two or three men, and as many women. Our work brings us into pleasant contact with many eminent Connecticut manufacturers, a class of men stamped with the culture of their profession, and who are well worthy to be known. If Connecticut has sent the school-master abroad, she is also now sending out an inventing or originating talent which is scarcely inferior to him in importance. After education comes imagination, poetry. This inventive skill that, out of a brain conception fashions a labor-saving machine or a new application of materials to human use, why is it not as genuine a poetic life as that which made the *Iliad*? For instance, here is a new fish-hook machine in New Haven, a couple of which are probably able to make all the fish-hooks that are used in the world. Then there are Waterbury pin machines, Bridgeport sewing-machines, Meriden britannia works, Hartford carpet-works, Middletown pump-works, Wallingford silver-plated wares, New Haven and Southington hard-wares, and a thousand other industries all pouring their contributions of ingenuity into the great channel of modern comfort and civilization. Achilles to-day is in the forge-room and factory, not on Trojan battle-field.

We have enjoyed a summer emigration of young men. Burnham and Miller came as students to enter the Yale Scientific School at the fall term. Their assistance during the strawberry harvest has been timely. Abbott came as horticulturist. Freeman is here as foreman of the prospective silk works. Inslee came last week as machinist for organizing the factory, and Burt and Vanvelzer as carpenters for renovating the building. Finally, to-day we have G. D. Allen for our Sunday guest, caught here while on a business tour. Is not this sort of dropping in agreeable?

Last evening during the twilight, we got chairs out on the space before the house and held an extemporaneous debate. Organized by appointing Mr. Henry Allen chairman. Subject, "*Resolved that Chinese emigration is a detriment to this country, and should be discouraged.*" This you see is one of the liveliest questions of the times. About half-a-dozen speakers were appointed on a side, and the toss of a penny determined their respective parts in the debate. Many cogent things were said pro and con. It was urged by the supporters of the resolution that the Chinese are ignorant and anti-republican.

"Not so," said another, "this nation has been dependent on them for the last fifty years for the materials to celebrate its independence; and now forsooth you would refuse to let them take part in the 4th of July popping, which their ingenuity has provided."

"Out on the Pagans!" said a third; shall we let them in just because they are industrious and can make fire-crackers? These very fire-crackers have cost us millions of dollars by the fires which they have caused."

"Call them Pagans, if you will," was the reply, "it is evident that they have some qualities and acquisitions that we might well imitate, and that would make them at least as valuable as many of our European emigrants."

"But they have no interest in common with us. Their only object is to come here and get money, and then go back and spend it in their native land."

"Very well; this indicates precisely the Providential meaning of the movement. They will carry back the seeds of Christianity. It is an immense missionary operation designed to convert Asia, and bring her into line with modern Christian civilization."

These are some of the points, feebly reported, from which you may gather the drift of the debate. The sympathies of the audience seemed to lean on the whole to the side of charity for John Chinaman. Look out for him; for he will soon be knocking at your factory doors.

LETTER FROM E. P. GRANT.

Publishers of the Circular, Oneida, N. Y.:

In your paper of the 5th inst. you copied from the June No. of the *Communist*, a short extract from a letter of mine, purporting to be written from the Kansas Co-operative Farm, as follows:

"I can be of so little use here to Mr. Boissiere, in the present rude stage of his experiment, that I have concluded to leave and return to my former home in Canton, Ohio. Mr. Brisbane has become entirely detached from this movement, and it has become Mr. Boissiere's exclusively. Though its development will be somewhat slow, I think it very promising."

Upon which you comment thus:

"This we suppose is the end of the last experiment of semi-Fourerism, so far as Brisbane and Grant are concerned, and for aught we know, so far as all socialistic theories are concerned. The attempt was quite a noble one. It would be interesting to know the particulars of the dissolution."

The extract was from a private letter, not written to the *Communist*, nor intended for publication; but to whomsoever or for whatever purpose written, I can see nothing in it which warrants the inference that this Kansas experiment has come to an end, even so far as I am concerned, much less the more sweeping inference of its dissolution. I can assure you that, so far as I am yet advised, nothing of an untoward character has befallen it, and that I still regard it as *very promising*, as I did when I wrote that letter, meaning precisely what I said, without any mental reservation. I have always regarded the experiment from the first as *almost exclusively* Mr. Boissiere's, and therefore consider it as scarcely changed by detaching Mr. Brisbane from it, especially as it still commands his good wishes, and may yet enjoy his co-operation, as it always will mine, to the extent of my ability. I do not look upon my connection with it as any less intimate than it has ever been. I left Mr. B. for the reason assigned, and no other; that is, because at my time of life, and suffering from infirmities which enfeebled me, I felt that I could not be of sufficient service to him to compensate, or even justify the sacrifice of absenting myself, in the present circumstances, from my family and my home. Mr. B. is himself advanced in years, and needs a younger and more active assistant than I am, and one possessing more vigor and power of endurance; and such a one I hope he has by this time found.

I am not authorized to speak for Mr. Boissiere, but I express the opinion, with great confidence, that in the present early infancy of his experiment he does not desire that public attention be specially attracted to it. A correspondent of the *N. Y. Evening Post* has, however, recently attempted a somewhat detailed account of it (how far authorized I do not know), in which he refers to Mr. B. as thus characterizing his own enterprise:

"The proceedings are slow at first in such a wilderness. We want to fence, to plant fruit-trees and ornamental trees, and build a comfortable home, before asking friends to join us." [Letter of April 6, 1869.]

"I am confident to overtake [i. e., overcome] the difficulties and arrive at a profitable result, but it will take a long time to do something phalanstery-like, if I do not find some capitalists to join with me." [Letter of June 15, 1869.]

The Kansas experiment is scarcely commenced yet; but the public may rest assured that having been inaugurated under such auspices as no similar experiment has ever been before, it is in no danger of being abandoned for years, if it ever is.

Yours respectfully, E. P. GRANT.

Canton, Ohio, July 8, 1869.

PHONETICS.

ALLOW me, friend CIRCULAR, to express my sentiments on the subject of your contributor S. H. R.'s last No. in the series on "The Dominant Language." Having had palpable proof in the instruction of my own children, of the difficulty attending the initiation of the young mind into the mysteries of English spelling, I can heartily respond to his appeal on that part of his subject. He might, indeed, I think, have rendered his appeal still more emphatic. It certainly is astonishing how hard it is to move the public in this matter. I think however,

that if every father had the task of instructing his own offspring, there would soon be an end of the difficulty. I never was in such straits, for what appeared to be but a small matter, as when I first undertook to teach a child to spell. It is impossible to describe it, it seems so impracticable to convey the idea to the little unsophisticated brain. To some organizations the effort is almost desperate; and I am sure that had it not been for the well-known fact that multitudes had already mastered the problem, I should have staid the torture for both parent and child. I say again, let every man labor with his own child, and you would need no further argument in favor of *phonetics*; besides, I think it true that "the simplicity, beauty and scientific propriety of the phonetic idea cannot be denied." But were there no other argument in its favor, the appeal on behalf of the infantine mind ought to be irresistible. I need only look back to my initiatory efforts in the school-room, to be thoroughly impressed with the urgency of the demand for some improved system of instruction. I can truly say, that few things would give me more pleasure than to welcome such a reform.

Your's for improvement in all things, R. S. D.

THE series of "Home-Talks by J. H. N.," which has formed a prominent feature in our publications for the past twenty years, is nearly exhausted. Mr. Noyes ceased delivering them over a year ago. Those printed since, have been gleaned from our copy-books, covering a period of several years. We shall re-publish some of them from time to time, and perhaps condense some of the general conversations which occur in our evening meetings, under the title of "Home-Talks by the Family." We hope these latter will sometime grow to be a permanent series.

ITEMS.

AN enthusiastic meeting was held at Paterson, N. J., on the 14th, in favor of the Midland Railroad.

THE Troy Whig says that 20,000 persons were present, at the Round Lake Methodist camp meeting on Sunday.

THE services of Mr. Seth Green have been engaged to introduce white-fish into the lakes of Central New York.

THE Central Pacific Railroad Company is constructing fifty cars for transporting fruit from California to the East.

MATERIALS are being procured for the abutments of the proposed bridge from New York to Brooklyn over the East River.

MR. A. T. STEWART has offered to buy 7,000 acres on Hempsted Plain, Long Island, which he proposes to improve and lay out in town lots.

A LARGE attendance from all parts of Protestant Europe is expected at the meeting of the Evangelical Alliance to be held in New York in 1870.

THE expedition with the Bermuda floating dock, touched at the Porto Santo Madeira Islands, on the 4th. instant, and proceeded in good condition.

ON the return of the Great Eastern to England she will immediately start for India with a new cable which is to be laid between Bombay and Suez.

THE shore end of the Franco American Atlantic cable was spliced on the 14th and landed at St. Pierre, an island south of Newfoundland belonging to the French.

THE District-Attorney and the Marshal of New-York, have severally been instructed at any and all hazards, to enforce the neutrality laws, and break up expeditions against Cuba.

THE *London Times* in an article on Cuba says: "Cuba is valuable, Spain wants cash, and a purchaser is at hand. Should the island be canvassed, the popular voice would be in favor of annexation to the United States."

AT the German Sængerfest held last week, in Baltimore, ten thousand singers of the various societies of the country, were present. "The Liederkranz" (song wreath) of New York bore off the first prize, a \$1500 piano.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rate, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSES. TRUBNER & COMPANY, Book-sellers, Paternoster Row London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.